

628. Ériu: founded as the journal of the School of Irish Learning devoted to Irish philology and literature 46 (1995)
Royal Irish Academy
Rev. by
Pierre-Yves LAMBERT, in *ÉtC* 34 (1998-2000), pp. 346-353.
629. McCone (Kim): OIr. *senchae*, *senchaid* and preliminaries on agent noun formation in Celtic.
In Ériu 46 (1995), pp. 1–10.
ad F. KELLY, in *Peritia* 5 (1986), 74-106. *Senchae* derives from a compound **seno-k^wois(y?)os*, meaning ‘old witness’. *Senchas* represents *senchae* + abstract suffix *-as*.
Kelly (Fergus) (*ref.*)
630. Uhlich (Jürgen): On the fate of intervocalic *-*u-* in Old Irish, especially between neutral vowels.
In Ériu 46 (1995), pp. 11–48.
Includes discussion of hypercorrect spellings of *au* for *u*, which gave rise to *áu* for *ú*; unexpected *áu* (*áo*) supported by rhyme; some cases of unjustified spellings *óu* (*ou*).
631. Schumacher (Stefan): Old Irish **tucaid*, *tocad* and Middle Welsh *tynghaf* *tynghet* re-examined.
In Ériu 46 (1995), pp. 49–57.
OIr. verb **tucaid* / **tocaid* derives from a causative verb meaning ‘to cause to become solid’ > ‘to destine’, containing the root **tenk-* (‘to congeal’). *Tocad* (‘fortune, chance’) derives from a *-to*-particle of this verb.
632. Mc Manus (Damian): *Úaim do rinn*: linking alliteration or a lost *dúnad*?
In Ériu 46 (1995), pp. 59–63.
Discusses meaning of *úaim do rinn* as it occurs in the introduction to *MV* II (p. 29 as ed. by R. THURNEYSSEN 1891 [Best¹, p. 53]) and in the poem *Dúnta for ndúan décid lib*. Concludes that it is a type of *dúnadh*, whereby the link is to the end of the first line, i.e. the whole of the first line is repeated.
633. Ní Dhonnchadha (Máirín): The poem beginning *A Shláine inghean Fhlannagáin*.
In Ériu 46 (1995), pp. 65–70.
A bawdy poem exploiting the double entendre of words associated with weaving, once contained in the Book of O’Conor Don. Ed. with Engl. transl. and notes from MS RIA 23 D 4 (6 qq.).
634. Carey (John): On the interrelationships of some Cín Dromma Snechtai texts.

In Ériu 46 (1995), pp. 71–92.

1. The Mongán tales (Argues that all four tales are the work of a single author: (a) *Scél asa mberar combad hé Find mac Cumail Mongán*; (b) *Tucait Baile Mongáin*; (c) *Compert Mongáin*; (d) *Scél Mongáin*); 2. *Tucait Baile Mongáin* and *Baile Chuinn Chétchathaig* [and Baile in Scáil] (Concludes that *TBM* and *Scél asa mberar* represent texts in which southern traditions are appropriated by a northern author); 3. The *Imacallam* texts, *Immram Brain*, and the Mongán tales (*Immacallam Choluim Chille 7 ind Óclaig* and *Immacallam in Druad Brain 7 inna Banfátho Febuil*); 4. *Echtrae Chonlaí* and *Immram Brain*; 5. ‘The Midland group’ (Claims these date from the reign of Finnechta Fledach mac Dúchada, perhaps from the years 688–9); 6. *Tochmarc Étaíne*.

635. Murdoch (Brian): *Saltair na Rann* XXV–XXXIV: from Abraham to Joseph.

In Ériu 46 (1995), pp. 93–119.

Continues commentary on *SR*, following the author’s *The Irish Adam and Eve Story from Saltair na Rann: Volume II, commentary* (Dublin, 1976) and *From the Flood to the Tower of Babel*, in *Ériu* 40 (1989), 69–92.

636. Scowcroft (R. Mark): Abstract narrative in Ireland.

In Ériu 46 (1995), pp. 121–158.

[1.] Etymological narrative; [2.] The drink of sovereignty; [3.] History and mythology; [4.] *Le borgne et le manchot*; [5.] Narrative inversion; [6.] Conclusions.

637. McCloskey (James): Nótaí comhréire.

In Ériu 46 (1995), pp. 159–164.

1. Dul comhréire tuaisceartach i nGaeilge na Mumhan (The northern structure ‘Subject Object a^L + Verbal Noun’ also to be found marginally in Munster Irish);

2. Ainmní breise sa chlásal neamhfhinideach (The related structure in non-finite clauses of (*gan*) Noun1 Noun2 *a bheith* Prepositional Pronoun1 ...; also more common in northern than southern dialects; for more detailed discussion, see J. McCLOSKEY and P. SELLS, Control and A-chains in Modern Irish, in *Natural Language and Linguistic Theory* 6 (1998), pp. 143–189).

638. Lindeman (Fredrik Otto): Varia: I. On a possible Celtic-Greek etymological correspondence.

In Ériu 46 (1995), pp. 165–166.

On the preterite forms **-taí* (-*táe*) / **-toí* (-*tóe*) and **dodan-oí* (for later form *do donnoe*), all meaning ‘bore’. Also discusses unrelated *toud* (‘to bring forth (offspring)').

639. Lindeman (Fredrik Otto): Varia: II. On some Celtic compound verb forms.

In Ériu 46 (1995), pp. 167–170.

On the lack of lenition following preverbs originally ending in a vowel 'in loose composition' in Old Irish verbs such as *do-beir*, *fo-cain*, *fo-ceil*. Cf. the author's Addendum ad *Études celtiques* XV, 495ff, in *ÉtC* 23 (1986), pp. 58-61.

640. de Bhaldraithe (Tomás): *Varia*: III. Roinnt míbhríonna a d'eascair ó fhoclóir Uí Chléirigh.

In Ériu 46 (1995), pp. 171–177.

On some of the incorrect and misleading meanings in Irish and Scottish dictionaries derived from glosses in Míchéal Ó Cléirigh's dictionary, *Foclóir na Sanasan Nua* (1643). 1. *acht* 'danger'; 2. *ailcith* 'a strand stone'; 3. *aincheas* 'danger'; 4. *aineach* 'horsemanship'; 5. *airmid* 'a swan'; 6. *aitheallach* 'a second proof'; 7. *aithréos* 'manure'; 8. *ala(dh)* 'a trout'; 9. *argad* 'a hindrance'; 10. *bacat* 'a captive'; 11. *béim* 'a nation'; 12. *coibhchiogh* 'ravenous, fierce'; 13. *coichmhe* 'an udder'; 14. *díchealtair* 'a park'; 15. *fé fiadha* 'a park'; 16. *fec* 'a weakness'; 17. *feothán* 'a dormouse'; 18. *glinn, grinn* 'a fort', 'a garrison'; 19. *meirceann* 'a finger'; 20. *rae* 'a salmon'; 21. *rear* 'provision'; 22. *samhlat* 'active'; 23. *sithbhe* 'a city'; 24. *soma* 'a flock of swans'; 25. *talchara* 'a generous lover'; 26. *tealgadh* 'eating, consuming'; 27. *urghais* 'suppression of antiquities'.